



THE ROLE OF DIGITAL INFLUENCERS IN FOURTH WAVE FEMINISM: A STUDY OF THE FEMINIST ACTIVISM OF @SALONI CHOPRA AND @ARTWHORING

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ABSTRACT

Creativity is a special type ability which is referred as divergent thinking. It is almost found in every individual. Creative children perform the task very well compared to others. This study is an attempt to investigate the influence of creativity on academic achievement of secondary school students N=600. The researcher has selected a stratified disproportionate random sampling from the population of south zone taluk of Tumkur district. T-test was employed to analyse the data. The test revealed that high creative students have higher academic achievement.

KEYWORDS: Creativity, Academic Achievement, Secondary School, Tumkur.

INTRODUCTION:

It is assumed that the second phase of feminism was professed to be affected by the working-class women, and considered the privileges of educated white women. The catchphrase of second wave feminism 'the personal is political' perceived the political variety of women. It set about in 1963 with Betty Friedan. The central role of these women's liberation was the indestructible hopefulness that women could collaboratively designate each other. Robin Morgan asserted, "women are not inherently passive or peaceful. We are not inherently anything but human." The women's feminist who evidently went ahead with the third phase of feminism was Rebecca Walker proclaiming, "I am the third wave." Third wave women's activists concentrated explicitly on awareness-raising. Commenced in the initial 1990s, third wave searched for to interrogate and recovered the plans concerning masculinity, femininity, sexual orientation, magnificence, and so forth. The second wave feminism fractured above the interrogation of adultery and sexuality in the culture of the media though the third wave women's activists situated the articulations like 'whore' and 'bitch'. Third wavers represented their genre as culturally manifold vis-a-vis the second wave. Andrey Heywood determines that, "socialists feminists have not believed that women simply face political or legal disadvantages that can be remedied by equal legal rights or the achievement of equal opportunities. Rather, they argue that the relationship between the sexes is rooted in the social and economic structure itself" (Heywood25). Third wave feminism constructs allocation for dissimilar identification in an individual, such as bisexual, transsexual, and so forth. Second wavers repudiated that every woman portions some familiar experiences. On the contrary, third wave feminists were slighter subjective than several precursors. Fourth wave feminism, a development of women activists that started all through 2012. It is indicated next to a focal point on the utilization of World Wide Web tools. Digital media play a salient part for women in discoursing and expressing an opinion, and more involved in public and social media. Social media consists of all digital platforms such as Instagram, Facebook, Twitter and so on where people share messages, posts, pictures, contents, blogs, and so on. Concerning fourth wave women's activists, social media acts as a political ground that permits digital feminist activists to share their encounters, thoughts and spreads mindfulness among young females and women. It relates to feminist activist to reach wide number of audience constructively. As Ealasaid Munro affirms that, "contemporary feminism is characterised by its diversity of purpose, but the reliance on the internet is a must." A great deal of data that bring out in the digital media helping women to acknowledge their rights through pictures, memes, contents, blogs, and so on.

LITERATURE REVIEW:

"The manner in which our network increased, followers spring up, and voices consolidated our demands is unforgettable and further augmented our belief in transnational political unity in all sorts of media" (Kasana237). The concrete world with the amalgamation of Digital media has transformed the political environment. The technology has bestowed a chance to lawmakers to generate a new comprehensive fate. Digital media, and the apparatuses like blogging have led the way to the standardization of feminist action by utilizing Digital tools and motivating variety. A framework of this paper is established on Digital media (Instagram) accounts of Saloni Chopra and Priyanka Paul by calculating their accounts based on their captions and posts. At the beginning of October 2020, Instagram is one of the most admired social networks worldwide and it has announced one billion active users in 2018. It is picking up the threads to grow in favour of digital activists, and they will continue to rise. A brief about Saloni Chopra and Priyanka Paul is as follows:

Saloni Chopra: A feminist activist that has generated her profile on Instagram to be shared amongst her followers. In the ongoing era, Four lakh eighty-four thousand people follow her account, and she posts every day about women rights, and the problems that need to be fixed in a patriarchal society. The Talking about the sexual harassment and body shaming, her posts are flooded with oppression against women, trending feminist hashtags, family caging women in the name of protection. She was the first Indian actress to connect with the well known 'Free the nipple' movement where she publicized a bare-chested picture of herself although equitably covered. She has also been a part of #metoo movement where she accuses three men of sexual harassment and misconduct. She was also featured in The Times of India and Hindustan Times newspapers. She has authored her book *Rescued by a feminist: An Indian tale of equality and other myths* discusses about experiences, her sexual harassment, her relationship with several types of men, and the oppression she faced through them, managing to overcome her fears regarding her not so ideal body. Her book is filled with anecdotes, essays, and incidents that rescued her in the past. On 31st July, she posted a topless picture of herself with a caption that we decrease a woman's valuation to her biological structure but commands that women play no character in possessing them. It provokes the people in the society, but it does not alter the truth Priyanka Paul: Jessica Valenti (2015) from The Guardian indicates that, "A new generation of young feminists who came of age online are tremendously more informed than their internet less predecessors" (Valentitheguardian.com). Priyanka Paul passes by the handle @artwhoring on Instagram. She is a storyteller, writer, creator, graphic designer. Feminism is seen through many of her writings, illustrations. She has given her account the name of artwhoring on a fact that sex workers are not given the need of government attention. She has seventy-five lakh followers on Instagram. Her illustrations depict feminism. She conveyed two TEDx talks and used her platform to talk about women's issues through her illustrations. She gave a new Avatar to the Goddesses as she depicted the goddesses as the personification of feminist freedom. The series was based to be taken on the contemporary feminists by which she has connected the internet society in parallel with the use of feminism and additional innovative compositions such as her illustrations, poems, content, etc.

The Article of Ealasaid Munro, 'Feminism: A Fourth wave?' (2013) that scrutinizes the chronicles of feminism and takes a glance at modern feminism. She specifies the feminist waves and fourth wave feminism, she underlines the pointers for modern-day feminism that consists of Intersectionality. Gretchen Faust in her book chapter, 'Hair, Blood and Nipple Instagram Censorship, and the Female Body', she talks over digital influencers that run their Instagram to share their occurrences, how Instagram community guidelines are different for men and women.

RESEARCH METHODOLOGY:

This segment will involve the theory to unwind the pointers. The theoretician of this paper is Bruno Latour who is a French sociologist and the theory is ANT. Actor Network theory was evolved in the 1980s and it described definite approach to social theory and technological revolt. It is established on the notion of scientific and social orders. It endeavours to scan clarification of technological and scientific content without any scientific method but with the existing social capability such as movement or organization. This theory recognizes all bodies, texts, human, human technologies, posts, etc. While the relational ties of network where they have consequences on each other, and zero thing survives outside the network. It does not adjoin additional significance either community or nature, human or non-human as this theory examines the connection between material and the semiotic and the relation between things and conception. The theory is

more about 'Network-tracing activity.' An actor is an actant that reacts with not human in particular but the actant that encounters activity from others. Latour in his book 'Reassembling the social' (2005) emphasizes that network in actor-network theory ought not to be linked in relation to ordinary technical comprehension albeit it is a listed activity. In theory, an actor is something that takes action dealing with anything that collects the actions from others. Actor network theory admits that the building of technical understanding ought to be perceived as a web of associations of diverse components that are setting up a network. The reasonable division between material and social becomes just what is obfuscating any enquiry on how a collection is possible (Latour 74). In his book, Reassembling the social, he asserts that actors are applied within networks and accompanied in accordance with the capacity to produce connections. Actors do not see the whole picture but remain only 'informants' (Latour 32). In proportion to this theory, human beings or machines or creatures can vary in superiority inside the network. Mediators possess the capacity to convert in the direction of intermediaries. As Latour proclaimed that, "There exist endless number of mediators, and when those are transformed into faithful intermediaries it is not the rule, but a rare exception that has to be accounted for some extra work usually by the mobilization of some more mediators" (Latour 40) therefore the mediators have the capacity of transforming the message. Inspecting the interconnection amongst actants inside the Instagram network, the platform that has offered a room to both technical and human actors in order to form itself in actant networks. Human actors in Instagram, taking the account of @Salonichopra and @Artwhoring that are deliberately acting on the platform. Their posts, captions, stories of these actors, contemplating as actants along with the platform operating as an information channel from one actor to the other. Actants have permitted Instagram to work as Intermediaries that work for followers and users. It is required to take into consideration that these digital feminist activists are not publicizing partners as these actors does not have any agreement with Instagram consequently they act on the platform with their usernames built on their account. Understandable from these actant-networks via posts, captions, and hashtags that technology and humans are somewhat theoretical, and they have turned out to be more involved in time. This diverse web of Instagram specifies that all the actants are giving rise to process thus necessitating unquestionable achievement. Instagram may not be capable of functioning devoid of these working actants.

Body Positivism and its adoption on Social Media:

According to MTV News as Christina Garibaldi states in the article Lady Gaga launches 'Body Revolution 2013' with Bulimia Revelation dated 25th November 2012 that Lady Gaga, announced a 'body revolt' in 2012, through the medium of her web page, 'Little monsters' she inspired her supporters that, 'the profile is an extension to be brave and celebrate perceived flaws as the foundation was to inspire bravery' (Garibaldimtvnews.com). She was the earliest individual to disclose and post her physique on digital platform. The personalities of Digital media acknowledged it as a distinctive opportunity at illustrating the observation to a well-recognized starting point that was Body Positivity. On 21st September 2020, Saloni Chopra posted a photograph of her body claiming that no amount of kilogram can decide a woman's worth. Stressing on the absurd thing that how many young women grow up in a society where they are made to feel that their body parts have to be of the same size (Choprainstagram.com). Women endeavour through digital platforms to counter to a wide requirement for uncovering the misconceptions of norms and giving place for optimistic presentation of the psyche. There is an alarm since social media platform Instagram is assisting and building actual modifications. Ealasaid Munro in her article Feminism: A Fourth Wave? declares that, "Fourth wave feminism include females aged between 18 to 29 are the power users of social networking" (Munropsa.com). Priyanka Paul, a teenager whose artistic illustrations centres the matter connected to women confronting issues such as fat shaming, domination, sexual harassment and encouraging body positivism including the fair portrayal of sexuality as well as gender. She posted an illustration dated 24th May 2020 declaring that, "the world will make you feel like the space you take up within your own clothes is something you have to fight for and justify" (Paulinstagram.com). As for her, Gender is the correct manifestation of self- formulation. These Digital influencers are not straightforwardly unafraid and courageous in breaking the beauty standards but also confident in demanding for communal alteration. On 10th September 2020, Priyanka Paul posted an illustration of herself with a written subtitle that, "normalize asking people to pay for your health insurance when they fat shame you and mask it as concern for your health" (Paulinstagram.com). These digital feminists have an expanded centre of attention on Intersectionality. As claimed by Ealasaid Munro in her article Feminism: A Fourth Wave? that, "different axes of oppression intersect producing complex and often contradictory results" reckoning for race, sexuality, domination, body positivity (Munropsa.com).

Digital activists and their intrepidity on deconstructing social norms:

These activists distinctly engages with self-revelation including honesty and fearlessness. The debate of body positivism concentrated on deconstructing the societal standards as it embodies a moving connection amid self will power and organizational strength of persecution. The digital activist and Indian actress Saloni Chopra posts are inundated with self- love, body positivism, self-reflexivity. She publicized her picture on Instagram with a title expressing women to stop suffering from their own toxicity, that a girl does not have to be a zero size figure to be attractive, but women themselves start adopting their curves, belly fat, body fatness. Saloni Chopra posted a picture of herself with a caption dated 7th Feb. 2018

claiming that "I find it negatively amazing how woman's body has politics attached to it, from our hair which is discriminated when naturally adorned, to our face and make up we wear, to our breasts which we can't feed our children within public, to our vagina and our taxed periods, right now we want rights just to be a woman" (Choprainstagram.com). She posted another picture dated 28th October 2020 stating that, "we sell women's bodies in porn, in music videos, in movies, in magazines, on bill boards. Here is an unspoken understanding that at any point if a woman's body is visible, it is for the purpose of evoking men's desires, not because she likes it." (Choprainstagram.com) The posts spread quickly on Instagram, and she clarified what it absolutely required to be satisfied in one's own skin.

The #Freethenipple Digital Movement:

The #Freethenipple campaign was triggered by several active digital users. Scout Willis, the first celebrity in the course of 2014 who was touring all over the roads of New York bare-breasted to disagree in opposition to digital media rules on nakedness. Women are compelled to hide their upper front part of their body. Lisa Sylvester in her blog Scout Willis explains what's behind her topless Instagram picture under CNN news dated June 3, 2014 as Scout Willis clarifies, "so I walked around New York topless and documented it on Twitter, pointing out what is legal by New York state is not allowed on Instagram" (Sylvestercnn.com). The #Freethenipple digital protest asserted to counteract against digital restriction and sexual manifestation. Saloni Chopra was the first participant in The Indian cinema who connected with the well known #freethenipple digital movement. The protest uplifted the opinion in opposition to women expurgation. Saloni Chopra posted a picture of herself holding a bra on June 25, 2016 with a caption that, "women used to be more open about their sexuality, our body, our desires, let's put an end to that, free that god-damn mind, #FreetheNipple" (Choprainstagram.com). Saloni Chopra publicized another photograph declaring that, "my half naked body isn't what offends you... no no, if that were the case you'd be burning down adult magazines and sex pages – no, it's the fact that I am not victimised, I own my body, I am powerful, I am in charge- that scares you, #freethenipple" (Choprainstagram.com). The bare-breasted expression by fourth wavers was a successful and reasonable method for digital activists and young women such as Miley Cyrus, Petra Collins, Scout Willis, etc. to rationalize the bona-fide task in order to support the Gender equality concerning the social discrimination of women nipples and breasts. "Female bodies are still subject to intense scrutiny and censorship when it comes to nipples- a form of disapproval to which, unfairly, men are not subject (Faust 166). During #FreetheNipple movement, Priyanka Paul started out a series of extremely meaningful illustration of goddesses on Instagram. Her disaffected artwork was persuaded by the poem of Harnidh Kaur. The four Goddesses Amaterasu, Kali, Hera and Eve portrayed the realization of their potentiality of their bodies and were seen as audacious in their sexualities. Every one of them was representing the equity such as Body Shaming, Misogyny, Sexism, Free the nipple. Poorva Joshi in her blog 'I received lewd comments on Instagram': 17- year-old graphic artist who sketched feminist goddesses dated Aug 12, 2016 stating Priyanka's point that, "I believe Feminism is incredibly important in India. As the youth, it is our responsibility that the movement bears good result and since art has always played an important role in the global feminist movements, I hope to speak about gender related issues through my art and inspire people to question years of social conditioning" (Joshihindustantimes.com).

Desexualizing the breasts of females:

In her Article Opinion: Freeing the nipple is more about freedom than the nipple on Feb 26, 2019, Payton Saso states that, 'It is an un-called for over-sexualisation which has been hardwired into society that has led to women's nipples being viewed as borderline pornographic and men's nipples being viewed as an everyday norm' (Sasothestatepress.com). "Within the context of sexual objectification, women are presented at best with two choices: either be sexual and therefore be degraded and considered a moral unequal, or refuse sexuality, thus limiting their scope of personal expression considerably. The option that is not offered within this context is one of the moral equality with men. The status of the fully human" (Cahill 12). The objective of this movement and the recurring unveiling was to habituate the unclothed chest of women in the public space. Women's situations, according to Beauvoir is virtually always framed concerning bodily demands and concern that prelude her from the aspirations of a proper human subject. From childhood to sexual maturation to maternity, women's possibilities are constantly stunted by her materialism and the materialism of others, which conspires to keep her confined to the world of flesh (Cahill 2). The chest area of the women is always seen as the sexual objectification in customs and traditions constructed in the system of society. Saloni Chopra posted a picture of her bare-breasted picture dated 31st July 2020 asserting that, "we minimise a woman's worth to her body parts, but demand that she play no role in owning them" (Choprainstagram.com). Digital feminists movement have led the way to successfully create a social advancement via the strength of their bare-breasted activism.

The #metoo in response to sexual harassment:

Digital media has identified the strength to communicate the subject matter as it was initially regarded as a tough task to reveal. #Metoo was a social movement that started in 2018 in opposition to sexual abuse, workplace molestation and sexual harassment. The purpose of the movement was to publicize the harassment perpetrated by the molester. The #Metoo phenomenon has come with many bene-

fits as it is entirely plausible that due to the fear of formal or informal retaliation, some victims feel it difficult in filing a complaint and instead of filing a complaint they might quit (Gupta et al. 176). It came up including the workplace sexual harassment, non-public harassment with an increased consciousness. The Article Metoo founder Tarana Burke: Movement is not overpublished by BBC news on July 9, 2020 stating that, "Tarana began using the phrase 'metoo' in 2006 to raise awareness of women who had been abused" (Gilland Jonesbbc.com). The hashtag was first used by Hollywood actress Alyssa Milano as she applied this hashtag on Twitter regarding the proclamation of sexual abuse by a filmmaker. The hashtag of metoo movement was employed in 12 million posts exceeding 4 million people. We also discovered that this solidarity often transforms into a feminist consciousness amongst hashtag participants, which allows them to understand sexual violence as a structural rather than personal problem (Mendes et al. 238). Saloni Chopra has been a part of #metoo movement in which she shared her frightening incident of her work place and blamed the perpetrator of sexual harassment on Twitter. She even declared in an interview that she does not prefer to take the proper statutory step but her objective was to speak with reference to sexism and dominating it. Saloni Chopra in her blog After all years of silence, here's #metoo on Oct 11, 2018, declaring that, "I want people to remember that #metoo is not about Hollywood or Bollywood, it is about you being able to speak up about people that have abused you, it is about sexism, it is about having a voice and not being scared to address the people that it is okay to misuse their power over you. It is about not blaming yourself" (Chopramedium.com). Many other Indian actresses such as Rachel White were delaying from the terror she faced from perpetrator. In the blog Rachel White on Sajid Khan: I had met the creepiest man in my entire life published by The Indian Express on Oct 12, 2018, Rachel White proclaimed that, "when I read Saloni's story, I knew I had to share Sharma9mine" (Sharmaindianexpress.com). It contributed a remarkable understanding and awareness through digital activists as they elevated alertness concerning sexism and assembling unity.

The modern configuration of activism:

Numerous women conveyed their experience of sexual harassment. This is the first time that the gaze has turned away from the victims and been put squarely on the aggressors. The Article Feminism: The fourth wave published by Hindustan Times on Sep 6, 2019, proclaimed that, "companies have prepared booklets for male employees explaining appropriate behaviour is one of the fourth wave's big win" (Hindustantimes.com). The fourth wave feminism was proceeding unknown in the beginning, however, the idea and equal rights of digital feminist activism has been situating the beginning of a mind-set to generate an additional place in society. Fourth wave feminism with its use of hashtags, and the increase in the utilization of digital media has developed in connected circle of activists considering universal modifications. The protesters depended upon making use of online campaign and hashtags in opposition to everyday sexism, rape culture, street harassment and sexism. The example of hashtag feminism makes clear how the increased use of digital media has altered, influenced and shaped feminism in the twenty-first century by giving rise to change modes of communication, different kinds of conversations and new configurations of activism across the globe, both online and offline (Baer18). Digital feminist activists continued their attempt as they declared that was having the authority to wear any clothing attire they want except being the sufferers of humiliation.

The perspective of Digital Activists in fourth wave feminism:

Digital activist's viewpoint transverse a technique in which the illustrations of Priyanka Paul and the series of Saloni Chopra can carry out an exceptional work. The Instagram feed of Priyanka Paul foregrounds herself from a Queer community. As Ealasaid Munro indicates that, "one of the key issues for contemporary feminism is Intersectionality, the idea that different axes of oppression intersect, producing complex and contradictory results" (Munropsa.com). Priyanka Paul even wrote it in a postdated November 30, 2018, "I grew up in an environment where being gay or queer was a myth, it was not an actual thing, so I grew up thinking my identity was not real at all, and after that when my social circles changed, I think it took a long drive for me to come to terms with my own sexuality and to accept my own identity as a valid identity" (Paulinstagram.com). She points to bring out the consciousness and the discrimination overlaid by the Queer community. Her illustrations underline the dishonour, and the abuse faced by the transgender community. In online counter public networks, Black women, cis and trans, some everyday citizens with little access to institutional power and other media personalities, some queer, some straight, some poor and disabled have played an outsized role in shaping recent national conversation about everything from police brutality to gender identity to popular culture with the creation of hashtags like #Girlslikeus (Jackson377). The Digital activists have generated, and universalized the posts, and the hashtags that concentrate the incidents of various women such as black women, trans women, etc. Furthermore, with the rise of individualism, and the quest for self-recognition in neo-liberal society, political engagement has become more individualistic (Jouet141). The digital media feminists show themselves on an independent ground to heighten familiar issues through personal blogs and digital media accounts.

CONCLUSION:

Digital feminist activists have switched the consciousness of women as well as arranged the solid surface of campaigns and hashtag movements. The fourth wave feminism being constructed by digital activists have established a common ground for a global feminism. As claimed by Ealasaid Munro in her article that,

"what is certain is that the Internet has created a 'call-out culture' in which sexism and misogyny can be called out and challenged" (Munropsa.com). The situation of the posts, and the hashtags indicates that an increasing acceptance in feminism is involving on social media platform, and it represents that feminism has significant community-based power. It is a twenty-first century activists as exemplified by various hashtag movements, who have finally succeeded in making intersectional issues of racial and gender oppression visible (Jackson377). The universality, and the impact of digital activism on the domestic affairs must not be neglected. Cyber media provide a better contingency for underrated people in the community to have to their content and their communication publicized. The pervasiveness and the progressively liked usage by the ordinary people are assembling feminist activism in a way of force for societal transformation. The rapid growth of posts being circulated on the web does not represent digital activists as entirely encouraged. The activists have participated in a considerable development on central topics like sexual harassment, street harassment, body positivity, prostitution and rape culture although numerous fight for gender equality continue to be accomplished. "We must actively remain engaged in the practice of questioning our feminism: who is benefitting? Who is being silenced? Is it commodifying important concepts and theories, such as feminism, or is it promoting understanding, and awareness of complicated issues" (Sebring60). A slight change has taken place in the characterization of sexes in the community. The Patriarchy has continued to control the weaker sex. Social media influencers such as Saloni Chopra and Priyanka Paul supported to fascinate teenage and young girls, in reconstructing feminism and put forward the subject matter like body shaming, slut shaming, sexual harassment in the public domain. In the twenty-first century, where different ages of people are associated to the digital media and online activism may possibly strike you as an interesting way to encourage social equity, it is necessary to push it together in an equal manner. Digital activism is liberating that has adequately influenced millions. "Today the women's cause still shakes the foundations of patriarchy and that is why, as in the past, contemporary feminist activism is still perceived as a threat to the established order" (Jouet155).

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